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tested against the errors of the papacy before the sixteenth century tend to a growing appreciation of them as a whole. This defense of his views may bring some comfort to those who maintain the doctrine of "Baptist succession." He observes that all the organizations which troubled the Roman Catholics so much before the Reformation claimed to have a continuous history reaching back to the primitive churches, and he thinks this uniform tradition may possibly be well founded, though he does not advocate it. He observes, also, the curious resemblance of the traveling teachers of these bodies to the traveling apostles mentioned in "The Didaché."

FRANKLIN JOHNSON.

THE UNIVERSITY OF CHICAGO.

ALEANDER UND LUTHER AUF DEM REICHSTAG ZU WORMS. Ein Beitrag zur Reformationsgeschichte. Von ADOLF HAUSRATH. Berlin: G. Grote'sche Verlagsbuchhandlung, 1897. Pp. viii + 392. M. 7; bound, M. 8.

JOHANNES JANSSEN'S *History of the German People since the End of the Middle Ages* is such an elaborate attack on Protestantism that an attempt to refute all of his statements in detail would prove a hopeless task. Our author deems it more feasible, therefore, to adopt von Bezold's plan of giving a detailed and accurate account of certain phases of the great confessional tragedy, showing the characters, aims, and methods of the contesting parties side by side, instead of refuting direct charges antagonistic to the Reformation. With this purpose in view, Hausrath has chosen to treat of one of the decisive epochs of the German Reformation — the diet at Worms.

By way of introduction the insignificant Worms of today is contrasted with the magnificent city of the days of Luther, a center of German culture, wealth, and public life, and a proud home of an independent and democratic spirit. The author then presents to us the great characters of the drama: Aleander, the papal nuncio to the court of Charles V., sent to uproot the "Lutheran evil," learned, egotistic, corrupt, a man with a career as brilliant as his character is despicable; Charles V., a melancholy, taciturn, bigoted youth of twenty years, surrounded by the dignitaries of the church; Frederic the Wise, of Saxony, faithful, parsimonious, pious, the protector of Luther and the most powerful antagonist of Aleander; Glapion, father confessor to the emperor; Franz von Sickingen, powerful with the sword, and Ulrich von Hutten, aggressive with the pen. We see the wild, lavish

life at the diet, the inconstancy of Charles V., the malicious intriguing and wholesale bribery in the Romanists' camp, the constant clash between the political and ecclesiastical interests, culminating in the 102 *gravamina* of the German nation against the curia. Luther, after much hesitation, is called to Worms, summoned to his first hearing, at which he requests *spatium deliberandi*; we follow him to his second hearing, at which he utters his famous words. He has a hearing before a special commission, returns home, and is captured on the way. After the adjournment of the diet, a manifesto against Luther is issued under false date and false pretenses by the intrigues of Aleander, causing the disrapture of Germany's unity and breaking the backbone of Hapsburg's rule in that country.

Admirers of Luther's undaunted courage are especially indebted to Hausrath for his detailed study of Luther's first hearing before the diet, at which his humiliating request for a *spatium deliberandi* seems so out of harmony with his previous temerity that it has been misconstrued by recent historians, such as Baumgarten, Bezold, Karl Lamprecht, and Janssen, as arising from intimidation. All these historians base either directly upon Leopold v. Ranke's brilliant description of this episode or upon his source, Philipp Fürstenberg, the "Städtebote" of Frankfurt. It is to be noted, however, with regard to Ranke that he does not, as a matter of fact, attribute Luther's action to fear, and that Fürstenberg, the only contemporary source which intimates such a motive, in his own report pleads unreliability, and explicitly begs not to have it published. Moreover, Aleander, who sat directly before Luther, quite on the contrary, is chagrined at Luther's audacity. If Luther spoke softly at this time, he did only what the occasion demanded, and his request for time for deliberation was a carefully planned piece of tactics calculated to gain for him an opportunity, in no other way to be had, of uttering his memorable words of the following day. Not Luther, the impetuous, was the author of this move; we see here the wisdom of "Fridericus Cunctator."

In this book Hausrath gives the Protestants one of the strongest contributions to the apologetical literature of the Reformation that have appeared in recent years, a book not only of great value to the theologian and historian, but intensely interesting to the general reader as well. His glowing ardor and almost boundless zeal for Luther and the cause of the Reformation, which, it seems, might at times be somewhat checked, are, after all, justified in view of the author's purpose in the work. His exhaustive and critical study and judicious use of the

original sources, which he prints in the last twenty-three pages of the book, with constant references to them in the body of the text, render his work most valuable historically in having enabled him to bring to light many new facts, to modify statements of other historians, and frequently to arrive at new conclusions.

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HULDREICH ZWINGLI. *Sein Leben und Wirken nach den Quellen dargestellt.* Von DR. RUDOLF STÆHELIN, ord. Professor der Theologie zu Basel. Basel: Benno Schwabe, Verlagsbuchhandlung. I. Band 1895; II. Band 1897. Pp. 1081. M. 19.20.

IN these two portly volumes, embracing together more than a thousand pages, we have a most accurate and thorough biography of the Swiss reformer. Before he undertook this large work, Dr. Stæhelin had published a smaller one on the same subject, and had become well known for his mastery of the literature connected with it. There was need of this new study of Zwingli, for, though his life has often been written, and its principal outlines have long been in our possession, many of its minor features were left in a dim and uncertain light. During the last twenty years a rich store of new materials concerning it has been provided by the labors of both Protestant and Catholic scholars. Much of this has appeared in magazines, much in special monographs, much in official publications of Swiss archives. Dr. Stæhelin has gleaned carefully in these fields.

His work is of special value at two points. It sheds new light on the political development of the Swiss Reformation and on the theological opinions of Zwingli, often misinterpreted or miscolored. To the second of these themes Dr. Stæhelin gives more attention than to the other. He has made it possible for us to understand the reasons on which Zwingli based his conclusions. But he does not convince us that Zwingli was a theologian in the strict sense of the word. He shows us a man whose religious thinking is little influenced by emotion or mysticism, is clear rather than profound, and is distinct at individual points, but not well connected, like mountains arranged as a group, but not as a chain.

Admirable as the work of Dr. Stæhelin is, one cannot but wish it were different in some of its subordinate features.

He writes a stirring chapter of Swiss history, but he keeps out of